A RELIGIOUS SCRUTINY CONCERNING Unequall Marriage,

To be represented
To the Generall Assembly of the Kirk of
SCOTLAND:

Together with a POSTSCRIPT to the Commissioners of the KIRK.

Whereunto is subjoyned
AN APPENDIX,
Humbly tendred to the
Parliament of ENGLAND,
In reference to the late Transactions of State.

And now lastly is added
A Faithfull and Conscientious Account
FOR
Subscribing the Engagement.

By *Thomas Paget*, Minister of the VVord in SHREWSBURY.

Jer.6.16. *Thus saith the Lord, Stand ye in the wayes and see, and ask for the old paths, which is the good way, and walk therein, and ye shall find rest for your souls.*
John 8.31,32. *Then said Jesus to those Disciples which believed on him, If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.*

London: Printed by *John Macock*, and are to be sold in Popes-head Alley. 1650.

To the Reader.

His laſt addition mentioned in the title of theſe following diſcourſes, ſhould have come forth eight moneths ſince; but many occaſions intervening, and among them the Author obſerving that many learned diſcourſes were about that time publiſhed by others on the ſame argument, he thought the world would have leſſe need of his, but finding ſince that time (beſides the perſwaſion of ſuch as had viewed it, to whoſe judgement he owed much) many notable things come to paſſe in the event of affairs, in a manner then foretold to thoſe of that faction (pretended to be the old Presbyterian) to whom the advertiſement agreeing with the ſcope of the book, was particularly directed, and many

many dangerous conjunctions since discovered (which were then foreseen, when they seemed to be most conceal'd) repented him not that it was defer'd till now, having more hope that after so many means of conviction, they might be now found the willinger to open their ears to that evidence of truth which is laid before them, inducing them with the same solidity and clearnesse of Reason to submit to the Engagement, as he had done before, in exhorting them to a peaceable compliance with the present Government; though then for some private Reasons, under the assumed name of THEOPHILUS PHILOPATRIUS. And thus much was thought good to be prefixt to the former advertisement, which now follows,

By the same friend to pure Religion
and his Native Countrey.

An *Advertisement* by way of *Preface* to the *Neophyte Presbyterian Ministers* of *England* and *Ireland*.

THe reverend *Author* of these several *Discourses* following, though a *stranger* to me, appears throughout the whole *Treatise*, to be of that *judgment* in *Church-Discipline*, which is called *Presbyterian*, but far different from some *opinions* which so many of those, who in these days assume that *name*, have under that *pretext* lately broached among us, with such *disturbance* of the *Peace*, and *Civil Magistracy* of the Land. His *yeers* likewise intimated in a passage of his *Book*, with other *Arguments*, give us to believe him more then ordinarily *versed*, both in the *writings* of the good old *Non-Conformists* of this *Nation*, and the *acquaintance* and *familiarity* of many *grave* and *worthy Ministers*, whose *faith* and *constancy*, endured the *tryals* of *long persecutions* and *exiles*, under the raign of the two last *Kings*.

Whereby the *world* may know (besides what hath been lately shewn in several other *Treatises*, and chiefly from *Histories* of the *Scotish Reformation*, penned by the most eminent of the *Presbyterians*, and principal *managers* of those *Affairs*) that these *subscribers* in *London* of the *Representation*, *Vindication*, *&c.* against the *tryal* of the *late King*, *&c.* and their *copartners* in *subscriptions* on the same accompt in *Lancashire*, *Essex*, or any other County of *England*, with the *Presbytery* of *Belfast* in *Ireland* (as many of them, at least, whose *countenance*, or *names*, have not been made use of without their *knowledg*) are not as they *profess* to be, the *followers* of those *sincere*, and *pious* men of this, or other *Reformed Protestant Countreys*, whose *doctrine*, and *holy life*, in the midst of all kinde of *sufferings* (unto which they were then *exposed*) hath yet left a *Religious memory* of a *sweet smelling savor* behinde them.

Which *Contratenor* of these *mens*, appears not onely in those *assumed Vindications*, with their other *slightings* of the present *Authority*, and *defaming* the higher *powers* placed over them in the *manage* of their *trust*; and these *Representations* attended in *odium tertii* by an *unnatural*

coition

coition in so palpable *steps* with the *tumultuous spirits* of their old, and (by *themselves* declared) *inveterate enemies*; of that part of their *old* and once owned *friends*, which is now become unto them a principal *abomination*, by reason of those their late *avowed* and *pursued principles*, most *inconsistent* with their *interest*; and of the *rude multitude*, of whose crying one day *Hosannah*, and by and by *Crucifie*, they need not more *experience*: They all this while not foreseeing how naturally these *courses* do tend to settle on their own *heads*, by their own *hands*, those very *evils*, whereof they are most afraid.

But also that they may be sure to keep distance from their most *faithful* and inwardly approved *friends*, their *countermining* is yet more *evident* (a new *opportunity* to shew *themselves* arising) in their *tenacious adhering* to set *days* of *Humiliation*, in opposition to *occasional*; wherein the *opinion*, and *practice* of the *Reformed Churches*, and especially of the *Church* of *Scotland* (with whom they most plead to have *uniformity*) is cleerly no less against them, of the which, such of them as have either been *conversant* in their *Writings*, about their *Discipline*, against the *Prelatical*, or have had the *opportunity*

of

of any *free discourse* with their *Commissioners* in the *Assembly* at *Westminster*, or elsewhere, cannot possibly have any *colour* to plead *ignorance*.

Into both of which so opposite *aspects*, that they did not upon their *own principles* chuse to *fall*, but were indeed by *emergence* of *occurrences* surprizing them, driven; is very apparent by that ready *Testimony*, which the most *forward* of them at first were observed to give (besides former *expressions* that way *looking*) to the very *Remonstrance* of the *Army*, in what *concerned* even the *calling* of the *King* to account, and afterwards so *perfectly* falling out with it, by *reason* of the *maner* of *doing*, *viz.* The *suspension* of some *Members* of *Parliament*, *&c.* The which *maner* notwithstanding made *voyd*, does sweep along with it (whereof they cannot be *ignorant*) the *Alpha* and *Omega* of their *friends transactions*, for the *re-establishment* and *preservation* of *Presbytery*, *&c.* in *Scotland*, against the *Prelatical inundations*, they having in the beginning of these *conflicts*, no *Parliament*, till their *sword* fencing their other *addresses*, begot both it, and their *assembly*; and that *Parliament* in a few *successions degenerating*; these again with their own *sword* assisted with the *followers* of their

copy

copy in this *Land*, having altogether *overturned* that *line*, and cut out a new *Parliament* in affect of another *Constitution* of *Members*, and [redacted] passed *sentence* of *Non-Communion* in an *Admonition* upon the *acquiescers* in the *settlement* of this *Nation*, upon the *Concessions* at *Newport*, as being *destructive* to the specially *profest Interest* of *themselves*, and their *Presbyterian* friends in *England*. The which *acquiescers* seeing they were those very *heterogeneous Members*, who could not but let any *building*, save on that *foundation*, till they were taken out of the *way*, what a *chain* of *security*, their continuance at the *stern*, might have framed, the *consideration* of the *links* of their adherents, *Inchiquin*, *Belfast*, *Ormond*, *&c.* Yet going on, who knows how far further? will help *themselves* to give *judgment*.

It is *heartily* therefore wished by *me* (and with *me*, I doubt not, but by all those who duely *ponder* the present *carriage* of the most of *them*.) That if their *judgments* be indeed *inclined* to the *Presbyterian way*, they would be more *cautelous* in the *offering* to *engage* a whole *Party*, in what is too too evidently the meer *driving* on of the *self-interest* of some discontented *persons*; and indeed apply *themselves* without *partiality* to the

the *Law* and *Testimony*, as they have this *aged*, and *reverend Author*, in these his *grave* and *judicious Discussions* (upon special *Reason*, we see directed to those our neerest *neighbors* of *Scotland*) for an *example*, together with such other worthy *ancients*, whether in *yeers* or *understanding*, which do yet remain *exemplary*, who (being of a *fuller age* in *controversies* of this *nature*, then by such as satisfie *themselves* to *swim* in a *stream*, is attained) *by reason of use have their sences exercised to discern, and are become more skilful in the word of righteousness, and shine with greater brightness, in the rendring of what is due unto all, as ordained of God.* And that they would timely cease their *causing of many to stumble* (an *evil* of old complained of by the *Prophet*, as *raigning* in the *Ministery* of that *generation*, see and consider *Mal.*2.7,8,9.) and that they would not go on to *render themselves contemptible before the people, by their corrupting the Covenant*, which is the main *scope* of this premised *Advertisement* to these *Leaders* of the *over-credulous*, into the *snare* wherein they have led *themselves* captive.

By a Friend to *pure Religion*,
and his *Native Country*.

A.

A Religious Scrutiny,

Or an *important*, *expedient*

QVESTION

To be represented to the

GENERAL ASSEMBLY

Of the *Kirk* of

SCOTLAND;

Touching the *unlawfulness* and *nullity* of some kinde of *unequal Marriage*,

As a *Consectary* to the late *Necessary* and *Seasonable Testimony*, against *Toleration*, in reference to *Religion*: From the *Commissioners* of the *Kirk*.

The *Preamble* to the *Question*.

IT is most humbly and sincerely desired, That the Reverend, and godly-wise *Pastors*, and *Elders* of *Scotland*, conveening in the *General Assembly* of the Kirk, may be pleased to take into their grave and mature deliberations, the ensuing *Question* of grand importance and expediency. They are earnestly and religiously solicited hereunto the rather, sith a satisfying Reso-

lution of the case in hand, may argue; not onely their unfeigned and impartial zeal against *Toleration*, in reference to *Religion*, (which the necessary and seasonable *Testimony* from their *Commissioners* of the Kirk, with their *Admonition* and *Exhortation* unto their *Brethren* in *England*; together also with the *Concurrence* of the *Estates* in *Parliament*, allowing, and attesting the same; and a *Letter* likewise from the said *Commissioners*, to the *Ministers* of *London* Province, dated at *Edinburg*, *Jan.* 18. 1649. do fairly and learnedly pretend unto, and in the judgment of *Christian charity*, do piously contend for, according to the *Scriptures*,) but also may tend to instruct and establish pure *mindes*, studious of *truth* and *peace*, in this conjuncture of cloudy and scrupulous *emergencies*, occasioned by the extraordinary *overtures* and *mysterious transactions* of the *Parliaments*, and *Souldieries* in *England* and *Scotland*; even in the one *Nation*, as well as in the other, both in the *State* and *Church* affairs. But let the *Answer* be ingenuous, punctual, solid, plain, and cleer, grounded on the *holy* and *good Word* of the *eternal God*; and let it be truly weighed in the *balances* of the *Sanctuary*, which deceive not, nor can be deceived. For so it becometh the *truth* which is after *godliness*.

This is *brotherly* and *modestly* requested by an *English Minister* of the *Gospel*, in his *measure* zealously affected to the *honor* of the *true God*, and sincerely loving to his most endeared *native Country*, and a hearty wel-wisher of the *best good* unto theirs; who hath now about the space of fourty yeers served *God* with his *Spirit* in the *Gospel*, preaching the *Word* in season, and out of season; reproving, rebuking, and exhorting, with all *long-suffering* and *doctrine* (save in some intervals, when a first, second, and third time hindered, and restrained by *Prelatical suspension*, and *Tyrannical persecution* for the *Testimony* of *Jesus Christ*, and thereby necessitated to keep silence, till the *indignation* was overpast;) and who still aged, endevoreth diligently and industriously, according to his capacity, ability, and opportunity; the propagating of the *Gospel*, and *Kingdom* of *Christ*, the utter extirpation and subversion

of

of *Popery*, *Prelacy*, *Superstition*, *Heresie*, *Schism*, and *Prophaneness*, and the establishment of the *Ministry* and *Discipline* of *Christ* in *Presbyteries* and *Synods* in all *Churches*, joying greatly, in beholding such *order*, and contributing *prayers*, That notorious *Delinquents* may in a due way, be censured and proceeded against, according as the *nature* and *degree* of their *offence* may require, in doing *justice* and *judgment* upon them; that so the *Lords people* may not be left to *oppressors*, whose designes and machinations do portend to make voyd *God* his *holy*, *just*, and *good Laws*, and *Ordinances*.

The Question.

WHether the marriages of men, professing the true Religion of God, according to the Faith of Gods elect, and acknowledging the Truth, which is after godliness; contracted and made with the idolatrous daughters of a strange god, and through strong delusion, beleeving a lye, after the working of Satan, in all deceiveableness of unrighteousness; ought not in a due way to be separated, and made voyd, as being a nullity (de jure) *from the first? And whether the children born of them in their pretended conjugal Society, ought not to be separated, and cast out from patrimonial Inheriting? And consequently, whether the marriages of Protestants of the true Christian Religion, made with Papists of the Antichristian, false Religion; ought not to be separated? And whether the children born of them, ought not to be cast out from inheriting in Christian Nations of the Reformed true Religion?*

The state of the *Question* discussed and ventilated, in the consideration of certain Observations, Cases, and Restrictions; for anticipating misprision, and futile prevarication.

I. THe subject of the *Question* is taken for granted, *viz.* There is a *lawfulness* and *requisitness*, of *separating* and *making voyd*, the *marriages* of some *persons* unlawfully contracted at the first; and there is a *lawful-*

ness of the casting out the *children*, born of them. The *Word* of *God* giveth very evident testimony hereunto, holding forth a *most direct* and *undeniable president*, beyond all exception, as being practicable according to *Law*, in the *case* of divers of the *people* of *Israel*, returned from the *Babylonish captivity*, who had transgressed abominably in making *mixt marriages*; and who therefore as the *case* required, did institute *Reformation*, and accordingly did *reform*. This appeareth *Ezra* 9. & 10. throughout, and more particularly *Chap.* 10. 3, 16. Hereunto also the *Apostolical allusion*, in the business in hand, doth notably serve for *illustration*. See *Gal.* 4. 30. *Cast out the bond-woman and her son, &c.* Such was the known *famous case* (in some sort *infamous*) of King *Henry* the eighth of *England*, who in an *Oration* to his *Subjects*, gave them to understand, That the Lady *Mary* his daughter, was not reputed his *lawful daughter*, nor his Queen *Katherine*, her mother, his *lawful wife*, but their pretended *conjugal society* had been most detestable *adultery*, as he had been informed by divers learned Clerks: Whereupon afterwards, the marriage was declared, and made voyd. See 2. *Vol. of the Book of Martyrs, pag.* 327. *Edit.* 1641. Thus it is manifest, that some pretended *conjugal society*, and fruit of it, may be separated and cast out.

II. It is to be observed, that the *God* of *Heaven*, and *Earth*, doth really distinguish, and put difference, betwixt *person* and *person*; and requireth likewise, that his *people* should do so too in their *walking* and *conversing* with *humane society*, according to occasion, in such *Scriptural notions* and *expressions*, as following are specified and instanced for better discerning herein, *viz.*

1. *The seed of the woman, and the seed of the Serpent*, Gen. 3. 15.

2. *The sons of God, and the daughters of men*, Gen. 6. 2, 4.

3. Noah *his family, and the old world of the ungodly*, 2 Pet. 2. 5.

4. *The tents of* Shem, Canaan *his servant*, Gen. 9. 27.

5. *Circumcised persons, and uncircumcised ones*, Gen. 17. 13, 14.

6. *Children*

6. *Children of the free-woman, and of the bond-woman*, Gal. 4. 31.

7. Israelites, *and* Gentiles, Exod. 19. 5, 6.

8. *Precious ones, and vile persons*, Jere. 15. 19.

9. Jews, *and adversaries of* Judah, Ezra 4. 1, 2, 3.

10. *Righteous, and the wicked*, Mal. 3. 18.

11. *Children of God, and children of the devil*, 1 John 3. 10.

12. *Regenerate, and unregenerate*, John 3. 3, *&c.*

13. *Spiritual man, and natural man*, 1 Cor. 2. 14, 15.

14. *Beleevers, and unbeleevers*, 2 Cor. 6. 14.

15. *Christians, and Antichrists*. Acts 11. 26. 1 John 2. 18.

16. *Within the Church, and without*, 1 Cor. 5. 12. Acts 2. 47.

17. *One inwardly in the heart, and one outwardly*, Rom. 2. 28, 29.

18. *Quickned, and dead*, Ephes. 2. 5.

19. *Children of the light or day, and of darkness, or the night*, 1 Thes. 5. 5.

20. *Baptized, and unbaptized*, Luke 3. 7. and 7. 30. *&c.*

Hence it may be discerned, how *marriages* may be made in the *Lord*.

III. The *Question* is not propounded, touching a *separating* of the *marriages* of such *persons* who were married, when both of them were *idolatrous*, but after the *marriage*, one of them through the *dispensation* of the *Gospel*, becometh a *convert* to the *true Religion*: Neither is it touching the casting out of their *children*, sith such their *condition*, and such *state* of their *children* likewise, is cleerly and punctually spoken unto, and determined by the Apostle *Paul*, in the *case* of *desertion*, or *non-desertion*, according as occasion may offer. See 1 *Cor.* 7. 10, 11, 12, 13, 14, 15, 16. The *case* of *Galeacius Caracciolus*, Marquess of *Vico*, declared in his life, translated into *English*, by *W. Cr. cap.* 25. is a singular instance in the specified occasion.

IV. Neither is the *Question* about the abrogating of the *marriage* of such a *professor* of the *true Religion*, who in a due way, doth *espouse himself* unto such a *woman*, whose *parents* and *progenitors* are grosly idolatrous, and she her self was late-

ly

ly such, but she is now converted, and embraceth the *true Religion*, before the *marriage* be made: For there are approved *presidents* in the *Word* of *God*, of the *lawfulness* of such their *matrimony*. See *Ruth* 4.13. compare *chap.*1.16. 1 *Kings* 1. 3. compare *Psal.*45. 13.

V. Nor yet the *Question* is not instituted with a *partial respect* and *exception* of some sorts of *persons*, but it equally and indifferently concerneth any *sort* and *degree* of *persons* whomsoever, whether *Civil* or *Ecclesiastical*, *Supreme* or *Inferior*, *Rich* or *Poor*, *&c.* Sith by occasion there is a possibility, that any *sorts* and *degrees* of *persons* may be tempted, and fall into one *miscarriage*, as well as another as is implyed, *Gal.6.* 1. Yea, and the *Scripture* instanceth the *transgressions* in such kinde, even of *Kings*, *Princes*, *Rulers*, *Priests*, *Levites*, and *People*. See *Nehe.* 13.26. *Ezra* 9. 1,2. The *Scripture* giveth instance likewise, of *course* held for *redress*, see *Ezra* 10. *Nehe.* 13.

VI. Moreover, the *Question* is not, whether the *professors* of the *true Religion*, having transgressed by making *mixt marriages*, may, or ought, at their own pleasure, put away their *wives*, by their own and sole *authority*; and so likewise, cast out their children: Sith such *procedure*, it may seem, if admited of, ought to be by the *decision* and *order* of such, as have *calling* and *authority* thereunto. As it may appear, *Ezra* 10. 2, 3, 4. *Nehe.*13. 23,24,25.

VII. Likewise, the *Question* is not touching a *making voyd* the *marriages* of the *professors* of the *true Religion*, who are married to *professors* of the said *true Religion* for the *substance* of it, but some difference is in some *circumstantial matters*, and *superstructive opinions*, which do not destroy the *foundation* and *principles* of the *true Religion*. Sith such *condition* of *difference* in *judgment*, about lesser *matters* in *Religion*, may be incident unto some *members* of the *true Churches* of *Christ*. See 1 *Cor.*3.3,4,12. *Phil.*3.13.

VIII. Neither is the *Question* concerning *professors* of the *true Religion*, who are *charitably* and *probably* reputed to be *truely religious*, having the *Spirit* of *power*, and of *love*, and of a *sound minde*; but their *yoke-fellows* professing outwardly onely,

onely, and *having a form of godliness, but deny the power of it*; professing indeed, that they know *God*, but in their *works* deny him; whether these should be separated, and their children cast out? Sith *profession* denominateth the *Religion*. Howbeit, in the seventh and eighth *Cases*, special and uttermost *faithful endevor*, ought to be used by *persons* of *good knowledg*, to free their *yokefellows* from the entanglement of *erroneous opinions*, and *unchristian conversation*, and to establish them in the *truth*; if so, they may yet be brought to approve themselves, as becometh the *Gospel* of *Christ*; and if *God* through their *due way* of *instructing them* with *meekness*, may peradventure grant them *repentance unto life*, and unto the *acknowledging of the truth*, see 2 *Tim.* 2. 25,26. Whereas on the other hand in this case, *God* hateth *putting away*, (as being a *trecherous dealing* against *ones companion*, and *wife* of his *Covenant*, see *Mal.* 2. 14 15,16.) save in the *case* of *whoredom* alone; for in such *case* it is *lawful* to procure a *Bill* of *divorcement* for the *putting away* of the *wife*, notwithstanding the *marriage* was lawfully made and continued, until such occasion, see *Matth.* 19. 9. Note.

IX. And lastly, the *Question* is not whether in all ages and times recorded in the *Scriptures*, the *Rulers* commissioned to execute *justice* and *judgment* on notorious *offendors*; have fully approved their *integrity* and *faithfulness*, in acting in the specified *case* as had been meet. 1. Forasmuch as the *sacred Records* in *matters* of *fact*, are many times silent, lest they should be too voluminous, and because also that which is recorded is enough for the guiding of *beleevers* in steering of their course, see *John* 21. 25. and *Chap.* 20. 30,31. 2. And forasmuch as sometimes the *Rulers*, who ought to have been vigorously *active* against *miscarriage* of any herein, have been themselves *delinquent*, and so the *edg* of *Justice* hath been thereby blunted; see *Solomon*, *Nehe* 13. 26. *Jehoram*, 2 *Chron.* 21. 6. 3. Yea, and forasmuch as *pious* and *reforming Princes*, have yet some of them been too remiss in *zealous executing* according to *Law*, as they ought to have done, even as the *Scripture* sheweth in the example of *gracious* and *worthy Jehoshaphat*, 2 *Chron.* 20. 33. and of the *zealous* and *constantly upright-hearted* King

Asa,

Asa, 2 *Chron.* 15. 17. In their not taking away of the *high places*. It is the *Annotation* in the *Margent* (of the *Bible*, Printed at *Edinburg*, by *Andrew Hart*, 1610. much approved in *Scotland*) on 2 *Chro.* 15. 16. touching King *Asa* his deposing his mother *Maachah* from her regency, because she had made an *Idol* in a *Grove*. *That therein he shewed he lacked zeal, for she ought to have died, both by the Covenant*, as vers. 13. *and by the Law of God; but he gave place to foolish pity, and would seem also after a sort to satisfie the Law.* Concerning the which *Annotation*, the propounder of this *Question*, heard it reported about fourty yeers agone from *authentick witnesses*, that King *James* was so offended thereat, that he for that Note sake, would not permit thenceforth any *Bibles* in *English* to be Reprinted with any *Annotations* whatsoever, neither of the *new Translation*, nor of the former *old Translations*. Which by the way, may advertise the *learned* and *forward attesting Brethren* of the *Ministery*, both in *Scotland*, and in *London*, and some other *Provinces* of the *English Nation*, that it need not seem strange, if there be a *paucity* of *presidents* in the *Scriptures*, or *modern Protestant writings*, about *penal executions* on *superlative persons*, especially as *matters* have stood under *Monarchy*: When yet notwithstanding, there is *sure* and *sufficient rule* and *example* in the *Word* of *God*, either *directly expressed*, or by *just consequence* to be *deduced* from the *latitude* of *Commandments*, and *Scripture Historical*, which may satisfie *Conscience*, and also oblige and encourage unto the *due execution* of *Justice*: so that the *Question* is as it is stated, Whether *commissioned Rulers*, *supreme* or *subordinate*, ought not formerly, and consequently, Whether they ought not still, even in these *Gospel-days*, according to occasion, see to *legal execution* in the *matter* in hand, or any other?

Note.

Motives

Motives inducing unto the representing of the *Question*, arguing the importance and expediency of it.

I. TExts of *Scripture* expresly.

1. Requiring and commanding *professors* of the *true Religion*, that when they shall make use of their *liberty* or *necessity* to *marry*, to be sure that they do *marry* onely in the *Lord*, see 1 *Cor*.7.39.

2. Prohibiting and forbidding people in *Covenant* with *God*, to make any *marriages* with *daughters* who are *strangers* to the *Covenant* of *God*, see *Deut*.7.3. 2 *Cor*.6.14.

3. Complaining of, convincing, and reprehending such *mixture* in *marriages*, see *Ezra* 9. 2. *Nehe*.13. 23, 24,25,28, *Mal*.2.11.

4. Threatning, and denouncing punishment to be executed in such *case* of *unlawful marriages*, whoever the *offenders* are, see *Mal*.2.12.

5. Informing of the *approved course* of *faithful* and *religious Rulers*, in the *separating* and *putting away* such *idolatrous wives*, and such as were *born* of them, to be done according to the *Law*, see *Ezra* 10. 2,3, *&c*.

6. Declaring and shewing *Gods proceedings* in judgment against the *old world*, by the deluge for *sin* in this kinde, see *Gen*.6. 2,3,*&c*.

II. *Divine* forceable *Reasons* made use of in the *holy Scriptures*, against such *mixt prophane marriages*, taken from the

1. Inequality of their being *yoked* together in *conjugal society*, see 2 *Cor*.6. 14,15,16. compared with *Deut*.22. 10.

2. Extream danger of the not attaining of an *holy seed* in *mixt marriage*, which yet ought to be seriously looked after, as that which *God* seeketh and mindeth, see *Mal*. 2.15. But in all appearance, is likely to be frustrated hereby, see *Ezra* 9.2. *Nehe*. 13. 23, 24. Inasmuch as *children* are most apt to be

 swayed

swayed according to their *mothers principles*, see 2 *Chron.* 22. 3,4.

3. *Dangerous ensnaring* the *husbands*, in the sin of the *Wives*, foreseen and warned against, by the *Lord* himself, see *Deut.*7.4. and envinced by woful event, see 1 *King.*11. 1,2 4. *Nehem.* 13. 26. whence also ensueth, an *hinderance* or *disturbance* of *religious family duties* of *prayer*, 1 *Pet.* 3. 7. and consequently a drawing down the *Wrath* of *God* on them, *Jerem.* 10. 25.

III. *Evident testimonies* of *ancient* and *modern Theologues*, in their approved *Orthodox writings*, occasionally *treating* hereabouts. *viz.*

1. Old *Tertullian*, one of the *most learned Latine Fathers*, (in whose *writings*, *Cyprian* the *Father*, and *Martyr* delighted to exercise himself every day) *Lib.* 2. *ad uxor. cap.* 3. He asserteth, *That beleevers marrying with Gentiles or Pagans, are guilty of Whoredom, and that they ought not to be communicated withal.* This Book of his is approved by *Abr. Scultetus*, who was an eminent *professor* at *Heydelburg*, in his *Medul. Patr.*

2. *Peter Martyr*, a *most pious, learned*, and *much renowned professor*, heretofore at *Oxford*, and elsewhere, in the reign of King *Edward* the sixth, and very much *endeared* to most *Orthodox Protestants* of the *Reformed Religion*, in his *Commentar. on* 1 *King.*3.1. disputing *De dispari conjugio*, propoundeth sundry *Arguments* against *mixt marriages*, quoteth some of the *Fathers*, as being of his minde, even *Jerome*, *Augustine*, *&c.* and answereth sundry *Objections*; yea, and albeit he hath somewhat in the close of his *discourse* to allay extream *severity*, yet it may appear, (the *Question* being rightly stated) that none of his allayes do infringe the *Arguments*.

3. That *famous* and *worthy Minister* of *Christ* in the *University* of *Cambridg*, Master *William Perkins*, in his *Warning against the Idolatry of the last times*, asserteth, That the *marriages* of the *Israelites*, with *Idolaters*, mentioned *Ezra* 10. 3. were indeed voyd, and no *marriages*. He alleageth two *Reasons* thereof, the latter whereof is, *In that they were not onely idolaters, but also inticers to idolatry. God by express Commandment*,

mandment, did simply forbid the Jews to marry with them, unless they did repent and change their Religion. And in regard of this Commandment, the foresaid marriages were nullities, as incestuous marriages are no marriages, by reason of the absolute, prohibition of God. Thus Master *Perkins* in his *Warning against the Idolatry of these last times*, meaning the idolatry of *Popery*, as the scope of his *Treatise* importeth, *vide Vol.* 1. *pag.* 677, 678.

4. The *judgment* of some *sound* and *much honored English Ministers* of the *Gospel*, (most of which, are now asleep in the *Lord*, yet a few still alive) who *conferring* and *humbling themselves* frequently in private, at such times as *overtures* were with *Spain*, and shortly after with *France*, about King *Charls* his *mixt marriage*. The *Questionist* demanded the same he now represents to *Disquisition*, and the *most* and *best approved* for their *learning* and *piety*, inclined to the *affirmative*.

5. The *Solemn League* and *Covenant*, 1643. *engaging* unto an *extirpation* of *Popery*, in the second *Article*: For the *course* insisted on, in the *Question*, seemeth to have an *effectual tendency*, to the keeping of the said *Covenant* in that *Article* of it.

6. The *Commissioners* of the *General Assembly* of the *Kirk* in *Scotland*, in the *Necessary* and *Seasonable Testimony* against *Toleration*, approved by the *Estates* of present *Parliament*; who amongst other *Texts* of *Scripture*, alleaged by them against *Toleration*, have these words, *Pag.* 5. *The children of Israel after their return from Babylon, made a Covenant, and entered into a Curse, and into an Oath, to walk in Gods Law, and to observe, and do all the Commandments of the Lord their God, Nehem.* 10. 28, 29, 30. Let this *Text* alleaged, be compared with *Ezra* 10. 2, 3, 5. And the *Reader* is desired to take the *Bible*, and to turn to, and observe the *Texts* cited, which undoubtedly must needs affect greatly; and the rather, sith cited by such *interested persons*, and to such purpose.

IV. The same *Texts* of *Scripture*, and *Scriptural Reasons*, which do make against the *marriages* of the *people* of *God*, with the *daughters* of a strange *god*, and all that are born of them, do

 seem

seem also by necessary consequence, to conclude against the *marriages* of *Protestants* with *Papists*, and all that are born of them. *viz.* Because

1. *Popery* is the *Religion* of the *Roman Antichrist*; who is the *man of sin, the son of perdition; who opposeth and exalteth himself, above all that is called God, or that is worshipped: So that as God, sitteth in the Temple of God, shewing himself that he is God*, see 2 *Thes.* 2. 3, 4. *And who is the king of the Locusts*, as singularly described, *Apocal.* 9. 3, 5, 7, 8, 9, 10, 11. Yea, who is the *whore* of *Babylon*, on whose forehead was a name written, *Mystery, Babylon, The Great, The Mother of Harlots, And Abominations of the Earth*, see *Apocal.* 17. 5.

2. The *Antichristian Religion* was inspired and promoted by *Satan, with all power, and signes, and lying wonders; and with all deceiveableness of unrighteousness, in them that perish*, through divine effectual permission, see 2 *Thes.* 2. 9, 10, 11, 12. Even as the *Heathenish idolatry* is devilish, and is therefore in no wise to be *communicated* with, see *Deut.* 32. 17. 2 *Chro.* 11. 15. compared with 1 *Cor.* 10. 20, 21.

3. There are the same, or the like *sacred precepts*, requiring to come out, and separate from the *Antichristian Religion*, and to have no *communion* therewith, lest *uttermost peril* do overtake, see *Apocal.* 18. 4. as are for the *relinquishing* of *Pagan Idolatry*, see 2 *Cor.* 6. 17. *Isaiah* 52. 11.

4. The *idolatries* of the *Papists*, being compared with the *idolatries* of the *Heathen*; they are every jot as *gross* and *vile*, if not more, as are the *Heathenish*; yea, they are indeed so *odious*, as is not meet to be once named amongst *Saints*, further then just cause requireth. See by way of allusion, the *Psalmists expression. Psal.* 16. 4.

V. *Magistrates* in *new Testament* times, ought to hold course against *sinful evil*, in any kinde committed, as well as they did in *old Testament* times, see *Rom.* 13. 3, 4. To this end, let it be well weighed (and application be made accordingly) what is asserted by the *Commissioners* of the *General Assembly*, in the *Testimony* against *Toleration, pag.* 6, 7. in these words, *For it cannot be shewn, that any part of that power, which Magistrates*

strates had under the old Testament, is repealed under the new: Neither can any convincing Reason be brought, why it should be of narrower extent now, nor then. May it not seem hence, That the *Estates*, and *Ministers*, and *Elders* of *Scotland* are of one minde, That *Popish wives* ought to be separated, and their *children* ought to be removed from *patrimonial inheriting* in a *Christian reformed Nation*?

VI. And who knoweth, but that as the *Question* agitated, and resolved in King *Henry* the eighth his *case*, touching the *unlawfulness* of his *incestuous marriage* with Queen *Katherine*, portending extream prejudice to the *Kingdom*, in such *spurious succession*, as might be by the Lady *Mary*; as appeareth in the History above cited, *Acts & Mon. Tom.* 2. *p.* 326, 327, *&c.* (and as indeed most wofully ensued afterwards in the *Marian days*) yet tended through *divine providence*, unto a making way for true *Reformed Religion*, in some *degree*, by his marrying with *Anne Bullen*, mother to Queen *Elizabeth*. So it may please *God*, that the *Question* represented, touching the marriages of *Protestants* with *Papists*, and touching their *children*, if it shall be duely discussed, it may become remarkably occasional unto a *safe* and *wel-grounded establishment* of *Peace*, with *Holiness*, even throughout *England*, *Ireland*, and *Scotland* too. The *premises* being *rightly observed*, according to the *Question*, as it hath been *stated* and *grounded*, seeming to be for the affirmative.

Epilogue.

NOW then, *forasmuch as the* Question *hath been fairly, plainly, submisly, and Christianly represented to the* General Assembly, *conveening to discuss and determine arising* Questions *that are of notable and high concernment: Their* grave wisdoms *are once again beseeched to consider of it, To speak their mindes to take advice, and give counsel. They shall have joy by the* Answer *of their* mouths, *soundly and impartially uttered; And a word spoken in its season how good is it! And let the* Lord (*whose the preparations of the heart, and answer of the tongue are,* Prov. 16. 1.) *be graciously present, and propitious in giving* understanding *in all things.* Amen, Amen.

A

A Postscript.

To the most able and Religiously affectionate Commissioners *of the* General Assembly *of the* Kirk *of* Scotland, *Tending to* Pacification *betwixt the two* Nations, *concerning the present* State *proceedings.*

Mercy *unto you, and* Peace, *and* Love, *and* Truth *be multiplyed from the* King *of* Saints, *and* Prince *of* Salvation; *who worketh all things after the* counsel *of his own* Will, *and doth all things well, expecting that* Wisdom *be justified of her children.*

REverend *Sirs*, behold now, the *proposer* of this *Question* hath taken upon him to interrogate your *General Assembly* a word in the *cause* of *God*, and his *people*, even as *cause* hath seemed to require; knowing well how much it behoveth, and becometh all those that make mention of the *Lord*, not to keep silence in the day of *Jacobs* trouble; if a necessary *word* seasonably spoken, may become any way instrumental, unto the *breaking forth* of *light* in these days of *darkness* and *gloominess*; days of *clouds*, and *thick darkness*: And seeing *God* doth not altogether hide from *seeing eyes*, and *hearing ears*, and *understanding hearts*, what he is about to do:

The

The wonderful and unwonted daily *occurrences*, do seemingly declare, That the *Lord* of *hosts* is doing his *work*, his strange *work*; and bringing to pass his *act*, his strange *act* of removing the *Diadem*, and taking off the *Crown*, overturning, overturning, overturning it, that it may be no more, in as much as the *horrid* and *grievous sin* of *Tyranny* hath found out the *guilty*, *capital Delinquents*; to allude to that which is prophetically denounced, see *Ezek*. 21. 25, 26, 27. *God* thus thundering and speaking as it were from *Heaven*; who can but trembsingly speak? If children should hold their peace, the stones would immediately cry out?

Hence the said *proposer* hath taken upon him also, to propound a few words unto your learned and solid *wisdoms*, who are the *choice* and *eminent Commissioners* of your *General Assembly*, and to pray you of your *gentleness*, to hear with *patience*, some *advertisement*, for the stirring you up to *contribute* your best *assistance* in this *perplexed*, *conjuncture* of *Affairs* in our three *Nations*, in helping the *Lord* against his opposites.

Right worthy *Sirs*, It manifestly appeareth by the *return* of the *hearty thanks* of the *Estates* of your *Parliament*, for your *Testimony* against *Toleration*; and likewise their *concurrence* with it; that ye have *singular interest* in the *Estates* of *Parliament*. May it please you therefore, to *improve* your *interest*, by *suggesting* and *perswading* them (that whereas this your *Parliament* was extraordinarily summoned, and the *form* and *frame*, or *materials* in *great part*, regulated by such of the *Estates* and *Souldieries*, who sought the *real welfare* of your *Church* and *Nation*, in the extream *exigencies* thereof, without the *command* or *direction* of any legal *Monarch*, to give order thereabouts, and as indeed your *case* seemed absolutely to require) they would now deeply *ponder*, and *bethink themselves* of the *best expedient* for the *settlement* of *Truth* and *Peace*, as may tend to the lengthening of your *tranquillity*, in the *liberty* of *true Religion*, and also *Ecclesiastical* and *Civil Government*, for the suppressing of *Popery*, *Prelacy*, *Heresie*, *Schism*, and *Prophaneness*; which otherwise will *infest* your *Nation*, as well

as

as others, whether *neighbors*, or more remote. If ye (as *Mordecai* sent Queen *Esther* word) do altogether hold your peace at this time, *Deliverance* and *Enlargement* may come some other way, but ye may not expect the *comfort* thereof. And who knoweth, whether your *favor* in the *eyes* of the *Estates*, be not for such a time as this? Now howbeit, the generality of the *Reformed Christian World*, studious of *Zions peace*, are not ignorant of your abundant and excellent *sufficiencies*, in the managing of the weighty *concernments* of your own *Countrey*: Yet your *humble advertiser*, *inquisitive*, and *solicitous* of your *entire*, *faithful deportment*, presumeth it will not be *vexatious* unto you, to be put in *remembrance* of such *truth*, as ye well know, and are *established* in: Which *remembred*, and made *use* of, may become serviceable in this time of need. Be pleased therefore, to take notice and observe these few *hints*.

Government being a goodly and honorable *Ordinance* of *God*, instituted for the *Weal* of all *Nations*, and *humane Societies*, in the latitude of the *fifth Commandment*, and first of the *second Table* of the *Decalogue*; yet the constituting, and exercising of it for its kinde, whether *supream* or *subordinate*, seemeth in the *Scripture language* to be an *humane Ordinance* or *Creature*, even as *right reason* may dictate, and sway any *society*, to choose and comply withal, according as *divine providence*, and *effectual ordering*, and *permission*, may be discerned; when the *state* and *condition* of *occurrences* requireth a new *moulding* and *fashioning*, as sometimes it doth, see 1 *Pet.* 2. 13,14, compared with 2 *Sam.* 5. 1, 2,3. 1 *Kings* 12. 1,15, 20, 24. *Hushai* his speech (who was a great Counsellor of *State*) seemeth to be a reasonable and just political *Maxime*; *viz. Whom the Lord, and his people, and all the men of* Israel *chuse* (to be supream) *his will I be, and with him will I abide*, see 2 *Sam.* 16.18. And to say nothing what *humane writings* tell us, touching *political Government* in its kindes or species; as likewise, touching their *rules* given in the main of them practicable in any kinde of *lawful policy*; whether it be *Monarchical*, *Aristocratical*, *Democratical*, or mixt of these.

Nor

Nor yet to say nothing of *Church Government*, by *Presbyteries* and *Synods*, in any *Common-wealth*, as being directed unto, in the *Word* of *God*; and is therefore unchangeable (*de jure*) in the *substantials* of it, in all ages and times of the *Church*. That which is to be remembred and taken notice of, is touching *Political Government* of *Common-wealths*; which according to the *divine story* in *Scripture*, written for our learning, *Rom.* 15. 4. hath been variously changeable, in various *ages* and *periods* of *times*. *viz.* From *Adam* to *Moses*, it was in one kinde, even by *Patriarks*; from *Moses* to *Samuel*, it was in other kindes, even by *Moses*, *Joshua*, *Elders*, *Heads* of *Tribes*, and *Judges*; from *Samuel*, until the Captivities of *Israel* and *Judah*, it was again in other kindes, even by *Kings*, variously promoted unto the *Government* by *Gods* designe, *viz.* Either *elected* by the people, or by *descent* approved amongst the people, or by *conquests*; from the *return* of the *Jewish captivity*, until *new Testament* times, it was yet in other kindes, even by *Princes*, *Governors*, *Captains*, or *Roman Deputies*; and the same *judicial*, *penal Laws*, of *divine institution* and *enacting*, did equally and respectively serve in one kinde of *Government*, as well as another; for the preservation of *life*, *livelihood*, and *liberty*, in a due way of *administration*. So that such passages of *Scripture*, well observed and remembred, it may seem, That our *Lord Christ* is no more a *friend* to *Monarchical Government*, then to *Aristocratical*, or *Democratical*, or mixt of any of these. Moreover, let it also be remembred, That after the *return* from the *captivity*, which preceding *Monarchy* had ceased (and yet *Jacobs Prophetical prediction* failed not, *Gen.* 49. 10.) and the *Government* was changed through *divine dispensation* of *times* and *seasons* which the *Father* hath put in his own power; yet such after-*Government*, did flourish and prosper greatly: And although the *external pomp* and *splendor* of the *Common-wealth* was not in all things so *illustrious*, as formerly at some times; by how much a *deficiency* was of some *special means* and *accommodations*, as had been for the structure of *Solomons Temple*, and magnificent *Kingly Palaces*, *&c.* Yet the latter *condition*, both of the *Temple* re-edified, and

 Common-

Common-wealths posture, wanted not altogether their *glory* and *encouragements*; yea, and in that which was most considerable, even *spiritual dignity*, and *welfare*; it had the *preference* and *preeminence*, see *Hag.* 2. 7, 8, 9. True it is, when *strange* and *sudden changes* do happen in the *state* of *Nations*; it is no great marvel, if mens *spirits* be much moved, and greatly troubled. If the good and grave Prophet *Samuel*, did mourn for King *Saul* in such sort, as he did (and yet *God* himself did therefore reprove him, see 1 *Sam.* 16. 1.) yea, when he was rejected from being *King*, for his disobeying *God*, and governing the people unworthily: It is the less to be wondred at, if the *Scots*, after a *succession* of 107 *Kings*, a *total eclipse* ensuing, or like to ensue, should be exceedingly moved in their *mindes*. But however it may be, may not the *same reproof* and *complaint* be applyed to them, as was to *Samuel* for his mourning for *Saul*? when now a *door* of *hope*, as it were in the *valley* of *Achor*, is opened for the taking away of the *offender* and *troubler* of *Israel*, for the better fruition of *just freedom*. *Sirs*, ye are not *ignorant* what *pressures* and *oppressions* have been on your *Nation*, from sundry *tyrannical persons*, from *generation* to *generation*, whatever *garnishing* is now adays of *pretended*, *glorious*, *Kingly remembrances* among you. But for brevity sake, as the *concernments* have been latest, and therefore more sensibly affecting, mention shall be onely made of King *James*, and King *Charls* his *son*, principled by his *Father*, treading in his *steps*, and in some things, doing worse then all that were before him, as was said of King *Ahab*, see 1 *Kings* 16. 30, *&c.* It seemeth therefore, it is now high time for you to call to *remembrance* those former days, in which ye endured a great *fight* of *afflictions*. First through King *James* his *tyrannical oppressions*, who was the *notorious Covenant breaker*, as your frequent *sighing* and *groaning complaints*, both in *publike* and *private*, have spoken in the *ears* of the *Lord*, and of his *people*; and he who did rend in sunder the *Kirk* of *Scotland*, as in his *nonage*, in a *sullen* and *peevish fume*, he rent of his *Hauks* head; even as his Tutor *G. Buchanan* on that occasion, and throughly acquainted with his untoward *disposition*, *sagaciously*

ciously presaged. *So wilt thou rend the Kirk of Scotland.* The precious names of Master *Andrew Melvin*, Master *David Chalderwood*, Mr. *John Sharp*, and many, many other glorious *Confessors*; together with the infamous *Articles* enacted at the pretended *Assembly* at *Perth*, 1618. do give *full* and *pregnant evidence* hereunto: Besides, the *havock* made of the *Ministry* of many, many hundred *Worthies* of the *Lord* in *England*. Secondly, through King *Charls* his *oppressing* and *vexing tyranny*, who fiercely assayed at the time of his *Coronation* in *Edinburg*, 1633. the introducing of *spiritually poysonous* means, for prevailing of *Hierarchy*, and *superstitious Conformity*, not so fully taking place there, as in *England*; howbeit, he was at that time repulsed therein; the *Parliament* at that time suffering aborsion. But his expectation being disappointed, and many *Common-prayer* Books, and other *English superstitious* utensils drowned, and himself in greater danger of drowning also; he returned into *England* full of *rage* and *fury*, posting with great haste, even in four hours space from *Berwick* to *Newcastle*, which is fifty long miles; where assoon as he came, his breathing himself was, in breathing out in a *cursing way*, *threatning*, and *persecution*, to the *true religious Ministery*; not onely not *conforming* to *Hierarchy*, but *conforming* also, if any whit *zealous Preachers*, both in *England* and *Scotland*; as some of *Newcastle* being present, did with grief of *heart*, report unto their *friends*. Ever after which time, he either by open hostility, or by subtil undermining imposture pursued that his *malicious designe* (as many woful *instances* might be mentioned, if need required) until when, there was no remedy, the *sword* of *justice* drawn out in *England* for his *blood-guiltiness*, gave a stop to the *swift* and *violent torrent* of *blood*, issuing from many many thousands of *English*, *Irish*, and *Scots*, which had cryed in the *ears* of the *Lord* of hosts for vengeance. And O that your remembring hereof, may be more and more *effectual* unto you, for your *hearing* the *rod*, and who hath appointed it for giving *instruction*; if probably, ye may escape the danger of a *giantly generation*; and if after such threatning *storms*, ye may safely arrive in the *Harbor* of *Wel-grounded Peace*. To this end,

 observing

observing the *Lords* proceedings, alluded unto *Ezek.* 21. 25, 26. above mentioned, compared with *Mal.* 2. 12. Ye may do well to serve *Gods providence* in the use of *means*, in becoming *followers* of our *English Parliament*, and in *walking* so, as ye have them for an *ensample*, who have also had the *united Netherlands*, in casting of the *Spanish tyrannical yoke*, for their *example* in obtaining *freedom*: A *course* approved and justified throughout all the *Reformed Churches* in *Europe*, contributed unto from the first, all along by the *English*, to this day in a special maner. And as touching the *sound mindes* of the *Orthodox Theologues*, expressing their *sense* of *Scripture*, according to *Scripture*: It is presumed, that ye do certainly like well what venerable Master *Knox*, and others heretofore, and of late of your *own Countrey*, have suggested and published, touching the *lawful warrantableness* of present *necessary undertakings*; besides, what forraign *Professors* of *Divinity* have written, and commended to the *Christian World*. Let the *judgment* of *judicious* and *faithful* D. *Paræus*, in stead of many, suffice for instance, who was a man of *God*, highly reverenced and accepted in the *Reformed Churches* of *Christ*, and was evidenced, as otherwise by his *learned* and *pious Commentaries*; so by his *Letters*, and *advice*, inserted in the *Acts* of the *Synod* of *Dort*, 1618. touching the five controverted *Articles*, debated and determined there; however, his most *approved* and *learned Exposition* on the *Epist.* to *Rom.* suffered *Martyrdom* in *England*, being burnt at *London*, and elsewhere, by the *tyrannical persecution* of King *James*, for its opposing *tyranny*. This *worthy man* in his way of *resolving doubts* on *Rom.* 13. touching *civil Authority*, in a second *Proposition* there, hath five *Reasons*; the last whereof in special, from *sacred examples* and others, speaks fully in *vindication* of our matter in hand, whether the *Reader* is referred to see further.

Object. *But whereas it is vehemently objected by your Nations Commissioners, in their Papers, and otherwise represented to our Parliament; and likewise it is suggested by your Correspondents of* London *Province, in a little Pamphlet stiled,* A Vindication of the Ministers of the Gospel, in, and about *London*, *subscribed*

subscribed with divers names, as if they had promoted the bringing of the King to justice, (do they not blush in so speaking?) The purport whereof is, As if an unlawful and unjust course was used for the doing of justice, and judgment on the King (notwithstanding all the blood guiltiness, which by you and them, was charged on him, and most substantially by witnesses evidenced, for the more compleat satisfaction of his Judges; which proof also, had been publikely managed, had he pleased to answer to the Charge.) And as if thereby likewise there were a notorious breach of the Solemn League and Covenant. Will ye be pleased to weigh and consider, what is offered to your view in the short ensuing Answer, tending to satisfaction and resolution.

Answ. 1. Be it known unto the *Objecters*, whether *Scots*, or *English*, that at least some of the prime *promoters*, *endeverers*, and *contributers* unto the doing of *justice* and *judgment* on the *capital Delinquent*, and *Delinquents*; are *persons* truely fearing *God*, exercising themselves, to have always *consciences* voyd of *offence*, towards *God* and men; partaking in their *measure*, of all the *properties* and *marks* of true *Church members*, asserted in *Psal.* 15. And who have not forgotten *God*, nor delt falsly in his *Covenant*; so that whatever cometh on them, they will not, they may not suffer their *integrity* to be taken from them.

2. Let all men know whoever they are, That *Ministers* of the *Gospel*, and *people* professing the *Gospel*, fearing *God*, have not been wont to esteem it, nor yet do think it any disparagement at all, to be *zealous* with a *perfect zeal*, against the *crying sin* of *blood-guiltiness*. Doth not the *Moral Law* expresly prohibit *murther*? And doth not the *Judicial Law* expresly direct unto the *satisfactory expiation* thereof, by putting to *death* the *blood-guilty*? And is not *Gods controversie* with a *Land*, defiled with *blood*, [illegible] *judgment* be executed? *Blood-guilty* King *Saul* left unto himself, and doing *execution* on himself, 1 *Sam.* 31. 4. Had he been alive when *inquisition* was made for *blood*, by occasion of a three yeers *famine*; he ought to have been put to death, as well as those of his *bloody house* were, because of his *sinister zeal* in slaying his *servile subjects*

the

the *Gibeonites*, see 2 *Sam.* 21. 1, 2, 6. *David* for his *blood-guiltiness*, in the exposing *Uriah* to the sword of the *Ammonites*, deserved death; his own *mouth* conscientiously passing *sentence*: however, the *One absolute Lawgiver*, who might do what he pleased, according to the full *Soveraignty* of his own *Will*, exchanged his *death* for his *childes* at that time, see 2 *Sam.* 12. 5, 12, 13. All this the *Objectors* do know well enough, howbeit, they are someway transported to elude herein. *Non tutum est ludere sacris. Cavete.*

3. It is taken for granted, That the *contrivers*, *urgers*, and *takers* of the *Solemn League* and *Covenant*, did *mean*, *endevor*, and *act*, according to the *sacred conditions* of an *Oath*, prescribed in *Jerem.* 4 2. *Thou shalt swear, The Lord liveth in Truth, in Judgment, and in Righteousness.* If otherwise, it is a taking of *Gods Name* in vain. An *Oath* may not be [*vinculum iniquitatis*] an obligation to sin. This *plea* the *defendants* have against the *plaintiffs*.

4. In the *preamble* unto the taking of it, it is expressed, That the end of the *Covenant* (as a last *refuge*) was the *preservation* of the *takers* of it, and their *Religion* from *utter ruine* and *destruction*. So that the six particular *Articles* of it, were *intended* and *pretended* to have a *tendency* to such an end, and not otherwise. Now such hath been the *end*, and hereunto have served the *means* of the *defendants* in this case. Let the *adversaries* judg, if otherwise apparent.

5. In the *Parliaments* Order of *Septemb.* 25. 1643. about the taking of it. It is required, That the *Ministers* who were appointed to tender it, should read it, and then explain it, and then perswade to the taking of it. This *Order* seemeth to imply, not onely a *necessity* of the explaining of it, but also a *requisitness* in so taking of it, as explained in its *just sense*, and *latitude*, and *end*, and not otherwise. And this also is the *plea* of the *Covenanters*, honestly and uprightly disposed; as all must needs acknowledg.

6. Whereas the *title* prefixed unto the *Covenant*, is, *A Solemn League and Covenant, for Reformation and defence of Religion, the honor and happiness of the King, and the Peace, and*

Safety

Safety of the three Kingdoms of England, Scotland, *and* Ireland. The explanation must needs be, That such *Reformation* and *defence*, ought to be prosecuted, in *lawful* and *just ways*, and *means*, for the accomplishment thereof, and not otherwise. And in this *sense*, no doubt the faithful *Covenanters* have taken it.

7. It must needs be understood rationally, That the *course* for the *due* accomplishing of what is in the *title*, or more full expression of the six *Articles* of it, ought to have their *mutual consistency*, without any prejudice to any of the *particulars*; whether they be *absolute*, or *conditional* onely; whether they be *primary*, or *subservient* onely. Our *Lord Christs* vindicating of his *Disciples*, touching the keeping of the *Sabbath*, against the *calumnies* and *exceptions* of the *Pharisees*, see *Matth.* 12. 1, 2, 9. may vindicate the *objected* against, in the case in hand.

8. Touching the *endevor Covenanted* in the first and second *Articles*, it is charitably hoped, That all the *takers* of it, have complied therein, more or less, according to their *calling*, *capacity*, and *opportunity* thereunto. Every one *standeth* or *falleth* to his own *master*; howbeit, it is most probably conjectured, That such *Parliamenteers*, and their *adherents*, who *voted* against the *Concessions* of the *King*, in the *treaty* at *Newport*, in reference to *Religion* and *Covenant*, as no *just ground* and *foundation* for a good *Peace*; argued thereby much *faithfulness* to the *Covenant*. Ye your selves acknowledg, *Testim. against Tol. pag.* 12, That those *Concessions*, if *acquiesced* in, were *dangerous*, and *destructive*, both to *Religion* and *Covenant*.

9. The third *Article* of the *Covenant*, in the first *branch* of it, touching, *Endevor mutually to preserve the Rights and Priviledges of the Parliaments, and Liberties of the Kingdoms*, must be understood of *known* and *just Rights*, and *Priviledges*, and *Liberties*; otherwise, there must needs be a *transgression* of the *Rules* prescribed above mentioned, see *Jere.* 4. 2. *Answ.* 3.

10. Touching the second *branch* of the third *Article*, *viz. To defend and preserve the Kings person, and authority, in the preservation, and defence of the true Religion, and Liberties of the Kingdoms*; it is to be taken notice of, That this *branch* is propounded

propounded and taken conditionally, and with limitation, *viz.* With respects unto the *ends* specified. *Supream* or *subordinate Authority* is (*custos utriusque tabulæ*) the *Keeper* of both *Tables*. Now as the *Governors* do *act* answerably to the *just nature* of their *Offices*, they ought to be honorably *assisted* and *defended*; but if they shall *act* contrarily, even *tyrannically*, then it may, and ought, be said, and done, unto them (as *just means*, and *opportunity* do serve thereunto) as *Jehu* said to *Joram*, see 2 *Kings* 9. 22, 24. *What peace, so long as the whoredoms of thy mother* Jezebel, *and her witchcrafts are so many? And* Jehu *drew a bowe, with his full strength, and smote* Jehoram *between his arms, and the arrow went out at his heart, and he sunk down in his chair.*

11. Whether the fourth *Article* of the *Covenant*, hath not been endevored by our *Covenanting Parliament*, and their *adherents*, for discovering *Incendiaries*, *Malignants*, and *evil Instruments*, whoever they have been, *for the hindering Reformation of Religion, &c. contrary to the League and Covenant, and for the bringing them to publike tryal*, and to *receive condign punishment*, as the *degree* of the *offence* deserveth. Let the *lookers* on, yea, and your own *consciences* judg.

12. Whether the fifth and sixth *Articles* of the *Covenant*, are not likest to be fulfilled, if ye shall *do* and *approve*, as our *Parliament* hath *done*, and *doth*: Let the *Reader* understand.

13. Lastly, Let the *Apostolical retorsion* be reverently observed, and made use of, *viz.* see *Rom.* 2. 13. *Thou that makest thy boast of the Law, through breaking of the Law, dishonorest thou God?* And likewise, the *expostulation* and *conviction*, used by *Samuel* against King *Saul*; who boasted of his performing *Gods Commandment*, in bringing the *Delinquent Amalekites* to condign punishment, when yet he had spared King *Agag* alive; so as he himself was necessitated to put him to death. O that that the *mouths* of unworthy *complainants*, against *miscensured Covenant-breakers*, who yet have not dealt falsly in the *Covenant*, however calumniated, might hereby be stopped; and whereas in truth, such bitter *complainants* themselves, taking the *Covenant* in their *mouths*, are deep in the *breach* of it, *&c.*

The

The *premisses* duly weighed and considered, your *faithful Remembrancer* (observing your *Worthy* and *effectual Admonition*, in your *Seasonable Testimony against Toleration, to the secluded Members of Parliament, pag.* 12 13. And he taking notice, how *gracious* ye are, not onely in the eyes of your *Estates*, and *Ministers*; but also in the eyes of very many in our *Land*) taketh *encouragement* and *confidence*, to stir you up, to exhort all those, in whose *hearts* ye are ingratiated, both in *Scotland* and *England*, to repent of *miscarriage* in any kinde, and degree, hitherto, and to set and prepare their *hearts*, fully to seek God, if yet every thing that doth offend, may be taken away; and that so the *grand Work* of *Reformation*, both in *Doctrine* and *Discipline*, may be no longer obstructed, but that a *great door* and *effectual* may be opened, there being so many *adversaries*.

This is moved the rather, because *friends* do at least a little suspect; but *enemies* do strongly charge, the *sometimes subscribing* and *conforming Hierarchical Ministers*, in both *Nations*, in too great a generality of them, that whatsoever pretence may seem to be of their being *Covenanters*; as if they hankered still after *Egypts garlick* and *flesh pots*, under the *deceiving* and *deluding notion* of *moderate Episcopacy*: Sith there is such a tumultuous stir, because the *Kings* destructive *Concessions* were not accepted, nor he spared; whose expressions sounded to the last breath, *Episcopacy*, *Episcopacy*.

But to draw to a *conclusion*, Give your *zealous Remembrancer* leave, to represent in a word unto your *affectionate, compassionate bowels* of *love* to the *brotherhood*. What if your *selves* and *brethren* in *Scotland*, and by your advice, the *Ministers* of *London Province* (together with others in some *Counties* of this *Nation*, *ambitious* to tread in your and their steps) shall set all your *hearts* and *hands*, more and more, to understand and pursue, an *holy* and *just way* of *brotherly peace*, to be walked in, with those *godly brethren* that are otherwise minded, then your selves, in some lesser *points* of the *Discipline*, till God shall further reveal to them, whilst you that are *perfect*, do minde the same thing, and do endevor to walk by the same *rule*

of *Church-government*, held forth in *Scotland*, and other *Reformed Churches*, and in our own *Church* now also? *Behold how good, and how pleasant it is, for Brethren to dwell together in unity*, see *Psal.* 133. 1.

Beloved *Brethren*, ye cannot be ignorant, That the *Canaanite*, and the *Perizzite*, even the *Antichristian Papists*, *Prelatical Royalists*, *Malignant Hyppocrites*, *Blasphemous Hereticks*, *Pernicious Sectaries*, and *Prophane Atheists*, are in these *Lands*, *observing* and *making advantage* of the *strife* betwixt *holy Brethren*; to harden themselves in sinful *folly* against *Gods ways*; and to consult and take crafty *counsel* against his *people*, his *hidden ones* in the *Land*, and to cut them off from being a *people*, that their name may be no more in *remembrance*. O that in this case, the *children* of *faithful Abraham*, would say as he did to his *nephew Lot*! *We are Brethren*; *Let there be no strife between us nor between our Pastors*. Our *Lord Jesus Christ*, the *head* of his *Church*, and their *pattern*; when he was in the days of his *flesh*, did suffer long and much those his *Disciples* that followed him in the *regeneration*; albeit, he did not indulge them in their infirmities, but reproved them *sharply* on occasion, for their *dulness* in *understanding*, and for their *perversness*, *folly*, and *slownes* of *heart* in *beleeving*; yet notwithstanding, he did not therefore *reject* them, but exercised *wonderful patience* towards them, instructing them with *meekness*, and all *long-suffering*, and *doctrine*: Yea, and he tells them, he gave them *example*, that they should do as he did.

My good *Brethren* of *England* and *Scotland*, do not count it *grievous* to be called on to *remember* your *guides*, who have spoken to you the *Word* of *God*, even those good old *Non-Conformists* to *Hierarchy* and *Superstition*, who ruled with *God*, and were faithful with the *Saints*, when *Prelacy* and the generality of the reputed *Clergy*, compassed *God* with *deceit*, if ye may follow their faith; and being compassed about with so great a *cloud* of *witnesses*, ye may follow *peace* with *holiness*; without which, no man shall see the Lord. I shall produce for instance, two *witnesses* onely, whom for their honors sake, I do make mention of, *viz.* Mr. *Arthur Hildersam* of *England*, and

and Mr. *Alexander Henderson* of *Scotland*, both of them of blessed memory. The one, namely Mr. *Alexander Henderson* of your own *Nation*, whose praise in the *Gospel*, hath been so great in the *Churches* abroad, and whose love so abounded at home, in all knowledg, and in all judgment, in the worst of times with you; and in special, his most prudent and unwearied acting in the *Assembly* of *Divines* at *Westminster*, in *England*, in a time of need, till preproperous *death* put a period to his days: I refer the reflecting of *thoughts* on him, to your selves, who abundantly knew the proof of him, with what *natural love* he served you in the *Gospel*. He was a *burning* and a *shining light* to walk by. Be ye followers of him, as he followed *Christ*, in walking in *love*. The other, namely Mr. *Arthur Hildersam*, of our *English Nation*; of him I chuse to speak in Mr. *John Cotton* of *Boston* his expression, in giving *testimony*, of him; for his singular worth, see *Epist.* prefixed to *Lect. on John* 4. *He was like one of the chief of Davids Worthies; not amongst the thirty, but amongst the first three.* This *blessed man* of *God*, as otherwise, and otherwhere, so in special in his *Lect.* 98. *on John* 4. *August* 27. 1611. handleth at large, and very *effectually*, (not with *inticing words* of *mans wisdom*, but in *demonstration* of the *Spirit*, and of *power*) the *useful lesson* for *Gods people*, *viz.* Not to *reject* or *despise* any *childe* of *God*, because of *weaknesses*, whether the *infirmities* be *error* of *judgment*, *frowardness*, *pride*, *unthankfulness*, *slips* in *conversation*, *&c.* Where he *directeth* likewise, unto the *duties* that are owing to them; and that there ought not to be a *judging* for *difference* in *judgment* in *Church Controversies*, nor an *estranging* in *affection*, nor a *neglecting means* of *reclaiming*, *&c.* and there prescribing also *requisite remedies* in this case, *Vid. ibid.* O therefore, that such *stirring*, *useful inferences*, from *heavenly doctrine* (by an *Interpreter*, one of a thousand) might cause our hearts to burn within us, and sway us to *vow* unto the mighty *God* of *Jacob*, not to enter into the *Tabernacle* of our *house*, nor go up unto our *beds*, nor give *sleep* unto our *eyes*, nor *slumber* to our *eye-lids*, until such time as some *blessed*

expedient may be found, and observed, for establishing *truth* and *peace* amongst *Brethren*.

Now the *Lord* of *peace* himself, give *England* and *Scotland* *peace* always, by all means. *Grace* be with you all, *Amen*.

Matth. 5. 9.

Blessed are the peace-makers, for they shall be called the children of God.

AN

AN
APPENDIX
Humbly offered and ſubmitted to the moſt faithful, prudent, and godly-zealous Patriots of the Honorable Houſe of

COMMONS,

And of the

Engliſh Nation,

Tending to vindicate

Some late actings and proceedings of the High Court of PARLIAMENT, and their puiſſant Army, for the promoting of bleſſed *Juſtice* and lawful *Liberty*.

As alſo the alteration of ſet days of *Humiliation*, and appointing of occaſional.

In certain ſhort exemplary *Obſervations*, and preſent parallel applicatory *Inferences* grounded on ſome ſelect Texts of *Scripture*.

1 *Sam.* 14. 36, 38, 39,40,43,44,45,46,47,48.
1 *Sam.* 15. 2,3,7,8,9, 13,14,15, 20,21,24, 32,33.
2 *Sam.* 12. 1,2,3,4,5,7,8,9, 13,14.
Zech. 7. 3,5. and 8. 19.

Rom. 15. 4. *For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.*

Pſal. 119. 133. *Order my ſteps in thy word, and let not any iniquity have dominion over me.*

1 Sam. 14. 36,38,39, 40,43,44,45,46,47,48.

Obſervation. I.

KIng Saul *had a due Soveraign Power, and Supream Authority over the* Iſraelites, *yea, over the chief of them that were of the Army or Souldiery, and accordingly did exerciſe the ſame, even as cauſe and occaſion required,* ſee Verſ. 36, 38.

II. *The people of* Iſrael, *yea, the chief of the Souldiery acknowledged King* Sauls *due ſoveveraignty over them, and loyally ſubmitted thereunto, as indeed it became them ſo to do,* ſee Verſ. 36, 40. They ſaid *(once and again)* unto *Saul*, Do whatſoever ſeemeth good unto thee.

III. *It is to be underſtood, that the duneſs of* Sauls *Soveraign power, and the duneſs of the ſubmiſſion of the people and*

I. *Paralel inference.*

THe Parliament of *England* hath a due Soveraign Power, and Supream Authority over the Nation, yea, over the chief Officers of their army, and accordingly doth exerciſe the ſame, in giving the Army their Commiſſion, and Direction, *&c.* This is taken for granted, as being many ways ſufficiently cleered, ſee Maſter *Prynnes Soverain Power of Parliaments.*

2. The People of the Engliſh Nation, yea, even the chief of the Army, and Counſel of War, do acknowledg the due Soveraignty of the Parliament; and alſo do ſubmit thereunto, as doth become them, and as indeed they ought to do. Thus much may appear to any ingenuous lookers on, both by the Armies Declarations, and alſo by their anſwerable conformity, in the variety of incident occaſions.

3. The due Soveraign power of the Parliament, and the due ſubmiſſion of the people, or chief of the Army, have their Conſiſtency in the Rules and Directions contained

chief of the Army was onely in the Lord, and according to the Oath of God, *and his direction*, In giving to *Cæsar*, the things that are *Cæsars*; and to God, the things that are Gods, *see* V. 45. Eccles. 8.2. Matth. 22.21.

Note. Lex inferioris non præjudicat, nec derogat legi superioris: *that is, The Law of the inferior is not prejudicial to, neither diminisheth any thing from the Law of the Superior.*

IV. *King* Saul *transgressed very hainously and odiously, in his devoting and sentencing his son* Jonathan, *most unwarrantably and unjustly to capital punishment, even to be put to death. Sith such sentence tended not onely to the extream damage, and prejudice of his son* Jonathan, *and subjects, but also the main violation of Gods Law, see* Vers. 39. 43, 44, 45.

V. *The people or chief* tained in the sacred Scriptures, under this limitation, *According to the Oath of God*, and *In the Lord.*

Note. Reforming, and Reformed Christians do not, they dare not pretend or claim otherwise. Sith they have learned to search the Scriptures, and to prove all things, and to observe and hold fast onely that which is good, see *John* 5. 39. 1 *Thes.* 5.21. *Sauls* guard did justly refuse to obey his unlawful command, see 1 *Sam.* 22.17.

4. The majority of the Soveraign Parliament in those their Votes, asserting the Kings last Concessions, to be a ground and foundation of a good safe peace; swerved both highly and hainously. Sith such his Concessions, if rested in, were evidently dangerous and destructive, as being contrary to the Scripture, and to the Solemn Covenant; yea, and thus deemed, not onely by the *Scots*, as hath been formerly declared, but also by a great part of prudent, and pious Members of the Parliament, and the generality of the truly Religious in the whole Nation.

5. Some of the people or chief of

of Sauls *Army, having means and opportunity thereunto (other meet means being at that time and on that occasion wanting) did worthily hinder, and restrain* Saul *on very just grounds (though not altogether regularly) from such procedure against* Jonathan, *in his resolved way of acting unwarrantably, what ever might have been alledged by him against the people speciously, or pretended in case of Soveraign Perogative or Priviledg, see* Vers 45. *This course held by* Azariah *the Priest, and eighty Priests, (being valiant men) in their forceable withstanding of King* Uzziah, *in a case of emergent exigency, was approved, see* 2 Chron. 26. 16,17,18.

Note. *Events do usually make very cleer and sure discoveries and manifestations of the prudential and faithful manage of important expedient undertakings; which in their present enterprisings, have seemed very dark to some. As it may easily be*

of the Parliament Army, having probable power and opportunity thereunto (other punctual regular means, being then wanting on that occasion) did prudently and worthily hinder and restrain some Parliament Members from entring into the House in that juncture, when destructive overtures in agitation, were in extream danger of too great concurrence thereunto by the plurality of Votes, had not such seasonable anticipation given a stop. Doth not extream necessity disregard and pass by lesser Priviledges, and subservient Rules, which otherwise might deservedly claim a sacred inviolableness? Let the instance in the Text, *Ver.* 45. be well weighed, besides what is cleered by Christ himself, *Matth.* 12. 3, 4, 5, *&c.* Like as the Souldiers did well to cut off the Ropes of the Boat, and let her fall off, when the Ship men (who were the supream Governors of the Ship) were about to flee out of the Ship, to the utter endangering of the lives of all the Passengers, as the Apostle *Paul* did confidently advertise, see *Acts* 27. 30, 31, 32. So it may seem the chief of the Parliament Souldiers did well to hinder, and restrain at present from entring into the House, some of the Members (who had they been in the House were of equal Authority

 in

discerned, by diligent observers of Heroical Actions, and of the generally received principle, Salus populi suprema Lex.

in Voting with the rest) whereas, if they had not been so restrained, or secluded, it was with most likely probability apprehended, that the majority might have swayed by Votes, to the extream prejudice, both of the Civil State, and Church Affairs.

VI. *K.* Saul *having been justly hindered, and restrained in his unworthy and pernicious designe against* Jonathan, *even by the chief of the Souldiers; He doth notwithstanding, afterwards apply himself to act as became him according to his office, in the behalf of the Kingdom, and against the enemies of the peace of it, see* vers. 47, 48. *And such his approved course, tended very much to the vexing of the common enemies, and the delivery of* Israel *out of the hands of spoilers, see* vers. 47, 48.

6. May it not be inferred hence, That such Members of the Parliament, as were restrained in that nick of time, from the opportunity of acting unworthily then onely; ought notwithstanding to have applyed themselves to have returned seasonably, and gone on as formerly in the discharge of Parliamentary Authoritative power, and weighty employment committed unto them by the Countries, and Corporations, for which they were the Representatives? Verily had they so approved themselves (or shall any yet do so in a due way) it might much have conduced to the publike good; to the peace of their own consciences, and obtaining the Spirit of Glory to rest upon them.

1 Sam. 15. 2,3,7,8,9,13,14,15,20,21,24,32,33.

Observation. I.

SAul *in his reign over* Israel *(the* Israelites *having earnestly desired a Kingly Government, see* 1 Sam. 8. 19. *And having approved* Sauls *designment unto it, see* 1 Sam. 10. 24.) *He in process of time had a special Commission, and imployment put upon him, even to execute Justice on certain enemies, Whose Ancestors had raised an unjust and unnatural war against the* Israelites *about four hundred yeers before, see* Vers. 2,3. *compared with* Exod. 17. 8.

II. Saul *and the people, did in good part very vigorously pursue their Commission, in engaging and fighting those Amalekitish enemies, who had been such grand Delinquents against the* Israel-

1. *Parallel inference.*

THe English Parliament (long, long desired, and longed for; and now by the good hand of God providentially over-ruling, and it happily continuing to sit unto this day) did in due time effectually and seasonably engage it self unto a faithful endevor (as the cause of God, and his people required) to restore the Nation to their Just Liberties, and to reform Religion, which had been withheld and depraved by Tyranny and Antichristian Hierarchy (as is to be seen in the English Histories of Civil and Ecclesiastical Occurrences,) yea, and bring notorious Delinquents to Justice, as the Parliament Remonstrances do testifie. And blessed be the God of *England*, who with such unspeakable, merciful goodness, hath visited the languishing Nation.

2. The majority of the English Parliament, for some time after their first convening, did act strenuously unto the reforming of sundry grie-oppressions, both in Commonwealth, and Church Affairs, engaging themselves many ways thereunto; yet nevertheless, afterwards

rtes: *But yet notwithstanding they failed greatly in their not executing impartially, according to the commission and trust assigned unto them; in that they spared King* Agag, *and the best things, see* Vers. 7, 8, 9.

III. Saul *notwithstanding such his rebellious miscarriage against God, yet he professeth, and protesteth the contrary; either justifying, or denying, or disguising, or excusing, or extenuating his sinister prevarication; howbeit, he was again and again, effectually convinced thereof by the Prophet* Samuel, *see* Vers. 13, 14, 15, 20, 21, 24.

IV. *When* Saul *the supream Magistrate, had bewrayed a very great degree of unfaithfulness in his sparing King* Agag *from death; yet the uprightness, justice, and* they fail'd greatly in unvoting their votings against future addresses, when clear and evident discoveries were of unsufferable, desperate tyranny; yea, and at last in voting unworthy Concessions to be a just Foundation of safe Peace, which were indeed most dangerous and destructive, tending to spare the capital Delinquents, and such seeming best things, of a flourishing, vain condition, as in greatest likelihood would in short time, have involved into the former deep gulf of misery and ruine, and worse then before.

3. It is very much to be lamented and deplored, that many of the Parliament Members after their votings for the Concessions as a Foundation of good Peace; and after the remarkable Occurrences which have ensued thereupon, even hitherto: they do yet notwithstanding justifie, disguise, excuse, or extenuate such their votings, whatever conviction is, or hath been since that time; yea, and do hitherto seem to be well pleased in their pretended whole seclusion, which was onely *pro tempore*.

4. When the Majority of the Parliament failed in great degree, as hath been hinted already; then the faithfulness, justice, and zeal of the lesser number, remaining, and sitting in Parliament (who yet were a full number of constituting Members

zeal of Samuel *the Prophet, and Judg, (though of inferior Authority then* Saul *) is singularly approved in his bringing King* Agag *to justice, see* Vers. 32, 33.

Members of an undeniable Parliamentary power) is highly praiseworthy in their appointing an high Court of Justice, for the due bringing of capital Delinquents to just Tryal and Sentence, for the executing of condign punishment upon them.

V. *Notwithstanding that* Agag *was a King yet his Kingship did not priviledg him to be above Law, neither did his prerogative exempt him from legal proceeding against him, see* Vers. 32, 33. Joshua, Gideon, *and* Jehu, *were approved in their due executing of Delinquent Kings, see* Rogers 53. Serm. on Judges.

5. It is a weak and unwarrantable plea for Kings (if their Might do not overcome Right) that their Kingship taketh them off from being subject to Law.

Note. *There is one onely, absolute, and independent Lawgiver, who is the King of Kings and Lord of Lords, see* Isai. 33. 22. Jam. 4. 12. 1 Tim. 6. 15.

Note. All grant that subjects may have the benefit of the Law against the King in case of Goods, and Lands, by vertue of the legality of the eighth Commandment of the Decalogue. And tryals in such case have been very usual in *England.* Why not much more therefore in the case of notorious bloodguiltiness, by vertue of the sixth Commandment of the Decalogue?

VI. Samuel *did justice on King* Agag *being Judg of* Israel, *to execute the sentence of God pronounced*

6. The High Court of Justice erected by the Parliament, have justly sentenced the great and hainous Delinquents unto just punishment,

against Amalek, *which was neglected by* Saul: *That it might be also a terror to other Kings, that they persecute not the people of God, see Doctor* Willet *on* 1 Sam. 15. 33.

ment, however such proceeding hath not been ordinarily (means having been wanting) used. That this course also may be a terror to the greatest personages, that they may not oppress, nor raise unjust and unnatural war in the Nation.

---

2 *Sam.* 12. 1,2,3,4,5,7,8,9, 13,14.

Observation. I.

DAvid *the King of* Israel *having highly and hainously transgressed in the matter of* Uriah, *the* Hittite, *see* 1 Kings 15. 5. *compared with* 2 Sam. 11. 2. *He was therefore, according to Gods direction, to be convinced and reproved of such his capital sin by* Nathan *the Prophet, see* Vers. 1. 2, 7, 8, 9.

II. *For the better and more effectual convincing* David, *the King, of his odious sin of oppression, adultery, and murder, God directed* Nathan *to take up a parable in his mouth. Sich in such way of expression, there was a special*

1. *Parallel Inference.*

KIngs in all ages and times (as well as others) falling by occasion into scandalous and capital offences; a faithful and impartial course of conviction and reproof, ought to be held with them by meet persons, as just opportunity may serve thereunto. The Law is given to Kings as well as to others; and therefore they ought to know it, and be convinced by it, that their hearts may not be lifted up, see *Deut.* 17. 18, 19, 20. *Hos.* 5. 1.

2. It is Gods will that such persons, whom it may more specially concern, do hold the most effectual course, for the detecting and convincing grosse offenders of the vile and odious sins, they are tainted with; whether oppression, tyranny, adultery, murder, *&c.* And in case of effectual course held, (and not

efficacious vertue, see Ver. 1,2,3,4. *see also* Jothams *Parable in such case,* Judg. 9. 7. *Yea and our Saviours most authoritative course therein,* Mat. 21. 45.

III. *King* David *who had more understanding then all his Teachers, see* Psal. 119.99. *And who was also a man singularly zealous, see* Psal. 119. 139. *He having now heard and observed a cleer eviction in the case represented in the parable of the implied Delinquent; he even as right reason guided, gave this just sentence,* That he was worthy to die, *see* Vers. 5.

IV. *The general and indefinite expression in the parable uttered by* Nathan, Vers. 1, 2, 3, 4. *Moving* David *on just ground, unto such his sentence,* Vers. 5. *is particularly applyed by* Nathan *to* David *himself,* vers. 7. *So as* David *saw it did belong unto himself, although a King as well as to any other faulty in such kinde, see* vers. 13.

V. *Gods sparing* David not prevailing; whether by similitudes or otherwise) the Delinquents shall remain untractable, and obstinate, they may certainly be left without excuse, see *Hosea* 12. 10.

3. Hainous capital Transgressors, whoever they are, whether high or low; ought without any respect of persons, to be adjudged by the Magistrate (sitting on the seat of Justice, and bearing the Sword) to such corporal punishment, as the nature of the offence calleth for in its desert, whether death, or any other, see *Rom.* 13.4.

Note. There ought to be an unresistable force in Right Reason, to sway Judges to act according to it, see *Acts* 4. 20.

4. The Law and Minde of God, touching the capital punishment of the polluting, and crying sin of wilful murder, whosoever is the committer of it, yea, though he be a blood-guilty King, may not be by the Magistrate looked upon as one to be dispensed withal, see *Gen.* 9. 6. *Numb.* 35. 30, 33. *Matth.* 26. 52.

5. The unsearchable ways of the one

from death, and yet appointing the childe to death, see vers. 13, 14. *as it argued Gods absolute soveraignty, and indepency in doing what he will, yea, touching his Laws; so it sheweth his just severity against murder, see* Ibid. 13, 14.

one onely absolute Lawgiver, even the infinite, most wise, holy, and just God, ought to be admired and adored, see *Rom.* 11. 33, 34. But the people of God ought to walk, and act, according to his revealed Will in his Word, see *Deuter.* 29. 29.

Zechar. 7. 1,2,3,4,5. & 8. 19.

Observation I.

IT was well understood by the people of God, the Jews (unto whom onely in the Old Testament times were committed the Oracles and Ordinances of God, as their singular advantage, and preferment, see Psal. 147. 19,20. *Rom.* 3. 1,2.) *yea, even by those Jews, who lived in the time of the Babylonish captivity, and newly after the return thence, that the divine Ordinance of Religious and Solemn Humiliation in Fasting and Prayer, on just cause and occasion thereunto, was very requisite; and*

Parallel Inference. 1.

IT hath been well understood by the Reformed Churches in *Europe*, and particularly by the people of God in *England*, who heretofore lived under the spiritual *Babylonish* captivity; that the sacred Ordinance of Religious Humiliation on just cause and occasion, is very requisite in New Testament times, as well as it was of old, even according to the New Testament doctrine of Christ, and his Apostles; and accordingly they do exercise themselves therein. This may evidently appear to any that observeth the doctrine and practice of the Reformed Churches, and particularly, and in a special, and effectual maner in the English Nation, even unto this day; as the

Acts

accordingly did exercise themselves therein, see Vers. 3. 5. Dan. 9. 3. Ezr. 8. 21. *Nehe.* 1. 4.

II. *The Jews of those times also knew well what were the kindes and ways of such religious Humiliation, in Fasting and Prayer, and answerably as the emergency of the cause, and opportunity served thereunto, they exercised themselves.*

1. *Publikely, as publike Authorised Persons ordered,* Ezra 8. 21.

2. *Privately, as the Governors of Families saw it meet,* Esth. 4. 16.

3. *Secretly and alone, as any singular person saw fit,* Dan. 9. 3. Nehe. 1. 4.

III. *The Jews had likewise the prudence to discern what were special causes and occasions, that gave calling to such religious Humiliation.* viz. *Greater and more notorious sins, and evils to be deprecated, and more choice, and affecting blessings to be obtained, see* Vers. 3. *and the other Texts already quoted in* Daniel, Ezra, *and* Esther.

Acts of Parliament, for Fasting, and Prayer, in *April* 19. and *May* 17. do bear witness, 1649.

2. The people of God in *England,* do likewise by the patterns in Scripture, know well the approved kindes and ways of religious Humiliation in Fasting and Prayer, and answerably as any just occasion and opportunity requireth, and serveth, they are wont to set themselves thereunto, *viz.*

1. Publikely, as Parliament and Rulers do appoint and require.

2. Privately, as Families approve themselves in *England,* above other Nations.

3. Secretly, as conscientious persons having ability and opportunity, approve themselves to him that seeth in secret.

3. The Reformed Churches in their doctrine and practice of Fasting, are wont also to insist prudentially on the occasions and causes noted in Scripture, to be observed in these New Testament-times, as way is thereunto; and particularly it is thus in *England.* Many yet alive may remember, how since the time of Reformation in Queen *Elizabeths* days, Religious Humiliations have been observed on occasion of War, Famine, and Pestilence, invading more or less. Since

the sitting of the present Parliament there hath been very much occasional Fasting required, even as floods of evils have invaded, *viz.* In the behalf of *Ireland* frequently; in regard of unseasonable weather; in regard of pernicious Errors, and Heresies, *March* 10. 1646 *&c.* Yea, the Parliament in their late Act for the Fast that was on *April* 19. 1649. do acknowledg, They have learned from the Word of God; and the example of his people in all ages; and likewise their own experience, the singular advantage of due occasional Fasting. And albeit, for just cause they have annulled the monethly Fast, yet at the same time they enacted a Fast in the behalf of *Irish* Affairs, to be observed on *May* 17. 1649. next ensuing. And blessed be God, that hath hither, so ordered their hearts, and ways, for the promoting of the true welfare not onely of *England*, but *Ireland* also.

Note. *The current stream of Orthodox Interpreters, comparing* Vers. 3. 5. chap 8.19. *with* Jere. 5.2. and 41. *do conceive, that the special occasions of these four Fasts were.* 1. *The siege laid before* Jerusalem, *in the tenth moneth.* 2. *The taking of* Jerusalem *in the fourth moneth.* 3. *The burning of the Temple in the fift moneth.* 4. *The murder of* Gedaliah *in the seventh moneth. Now touching these conceits of the godly learned, The Observator acknowledgeth that those occurrences were very sad, and might well cause deep Humiliation to the Jews; yet observeth, that there is not the least hint in any Texts of* Zechariah *or* Jeremiah, *or elsewhere in Bible, to fasten such assertion of the mentioned occasions, as the cause of such their anniversary monethly Fasting. The slaughter of King* Josias, *and captivity, in the third yeer of* Jehoiakim, *not long before, were most sad occurrences, and might justly also (as they did) occasion great mourning, as well as these four in hand: So that it is wished, that Interpreters would be cautious in their Expressions, and not be too bold in their Preachings and Printings, in asserting and publishing for current, that which the Scripture is wholly silent in. Who knoweth not, What mischief hath ensued by an easie receiving of Traditions?*

As

As for the Mourning and Fasting of the Jews, frequently in the time of seventy yeers captivity, which was so grievous, every one that observeth, may see there was cause enough, see Lamentations, Psal. 137. 1.

IV. *Howbeit, God might approve and accept the Jews in their occasional Humiliation and Fasting, so far as the exigencies of the seventy yeers captivity did call thereunto, and as sincerity swayed in the manage thereof, unto just ends; yet nevertheless, he seemeth to dislike and reprove the anniversarinesse, or monethlinesse of their four Fasts, as not being commanded nor directed unto by him, see* vers. 5. *Sith God required one onely anniversary Fasting and Humiliation, on the tenth day of the seventh moneth,* Levit. 23. 27. *and it onely peculiar to old Testament times: So that these such their set, monethly, anniversary Fasts, seemed in point of set-time to be a Will-worship, and humane Invention reproved in Scripture, see* Isai. 29. 13. Col. 2. 22, 23. *And even thus Interpreters do gloss, on*

4. Howbeit, God may have been pleased to accept a course of Fasting and Humiliation in the Reformed Churches, and more specially in *England*, in some set times of moneths together, and of late, for divers yeers together, monethly in the behalf of *Ireland*; in as much as much sincerity might be in the ends and manage thereof in great part, whatever formality and undue carriage might creep in, *&c.* Yet nevertheless, the set-time of moneths and yeers, may seem to have wanted good ground. Orthodox Divines do condemn, as otherwise; so in a special maner in point of set-time, The *Lent* Fast, albeit of great Antiquity, and of long use; the *Ember* week Fasts pretended in imitation of these four monethly Fasts of *Jews*, Friday Fasts, and Eves of Festivities, *&c.* which Reformed Churches have therefore abrogated; and in these our Reforming times, are totally abrogated in *England*, by Parliamentary Authority. The *Scots* to their high praise (above other Churches) in the yeer 1560. the first yeer of their Universal Reformation, abrogated all anniversary set-times for divine

on Zech. 7. 5. *The* Geneva *Note on Text there, is, That as the Jews were diversly reproved, so that such their Fasts (for the set-time of them) were invented by themselves. Learned* Junius *and* Tremellius Annot. Summa redargutionis est, Jejunia hæc (anniversaria) vobis non imperavit Deus. 1. *The sum of the Reproof is, God did not command you to observe such your (yeerly moneth) Fasts.* W. Pemble in his Exposit. on Zechary, *sets out at large such their Reproof for their set-time of those Fasts*, Chap. 7. 5. Unto me, even to me. *Such interrogation hath a vehement denial, That (as otherwise failing was, so) the time was not commanded by God. That which is pretended from these words of* Calvin *on* Zech. 8. 19. —— Non dicemus hæc jejunia temerè aut perperam fuisse ab illis suscepta, &c. *We shall not say, That those their Fasts were rashly or vainly undertaken, &c. If the scope and sense be candidly and ingennously weighed, he pleadeth not in approbation of the set anniversariness of four moneth Fasts, in point of set, fixt, and unmoveable times: but of their being duly affected in a mournful deportment, expressed by Fasting, at the beginning of the captivity. It is well known, that* Calvin *was no friend to superstitious set-times for will-worship.*

worship, save the Lords day, which is of divine Institution. *See Re-examination of Articles enacted at Perth.* 1618. *Sundry strong Reasons against observing set-times, &c.* True it is, The pretence of the observing a monethly Fast in *England*, onely whilest the *Irish* troubles should remain, is more specious then the superstitious course of Papists and Hierarchical Conformists (whose old Leven is not hitherto wholly purged out) who set no such bounds; but yet the pretence at best can be no other then what the Jews pretended for their set Fasts, during the seventy yeers captivity, see *Zech.* 7. 3, 5. The Parliament therefore approving, and requiring occasional Humiliation in Fasting and Prayer, hath done well to enact the annulling of that monethly Fast, and in a prudential way to enact occasional Fasting, both in the behalf of *Ireland*, and otherwise, as in their Religious and Consciencious Wisdoms do judg the meetest.

V. *The*

V. *The Jews sometime after the first return of some of them from the captivity, enquire what was meetest to be done in point of their set Humiliation,* vers. 1, 2, 3. *And a satisfying answer is given to them,* vers. 4, 5.

5. Many godly zealots returned from spiritual *Babylonish* captivity, having had scruples, and made inquiries, touching late monethly Fasts (who yet have been conscien. cious in observing occasional Fasts) have now good satisfaction by the late Act of Parliament, annulling the monethly fasting, and yet enacting occasional fasting, even as occasion requireth.

VI. *The words of the Text in* Zech. 8. 19. *prophesying or promising joy and gladness, &c. instead of monethly fasting, do not infer an approbation of the four set monethly fasting yeers after yeers; Sith such just reproof was thereunto,* chap. 7. 5. *But they seem to infer that there should be a change of the state of future times, and that such as had mourned unfeignedly in a godly maner, that they should be comforted, see* Psal. 126. 5, 6.

6. The people of God of the *English* Nation, having sown in tears divers moneths and yeers, walking mournfully before the Lord, and exercising Humiliation in their measure, as cause and occasion hath required, and are still in such wise affected, shall finde to their comfort, That their course shall not be in vain in the Lord. *The valley of* Achor *is given for a door of hope.*

FINIS.